

Encyclopædia of Religion and Ethics

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LISTS OF ABBREVIATIONS

I. GENERAL

A.R. = Anno Hijrac (A.D. 622).
 Ak. = Akkadian.
 Alex. = Alexandrian.
 Amer. = American.
 Apoc. = Apocalypse, Apocalyptic.
 Apocr. = Apocrypha.
 Aq. = Aquila.
 Arab. = Arabic.
 Aram. = Aramaic.
 Arm. = Armenian.
 Ary. = Aryan.
 As. = Asiatic.
 Assyr. = Assyrian.
 AT = Altes Testament.
 AV = Authorized Version.
 AVm = Authorized Version margin.
 A.Y. = Anno Yazdagird (A.D. 639).
 Bab. = Babylonian.
 c. = *circa*, about.
 Can. = Canaanite.
 cf. = compare.
 ct. = contrast.
 D = Deuteronomist.
 E = Elohist.
 edd. = editions or editors.
 Eryp. = Egyptian.
 Eng. = English.
 Eth. = Ethiopic.
 EV, EVV = English Version, Versions.
 f. = and following verse or page.
 ff. = and following verses or pages.
 Fr. = French.
 Germ. = German.
 Gr. = Greek.
 H = Law of Holiness.
 Heb. = Hebrew.
 Hel. = Hellenistic.
 Hex. = Hexateuch.
 Himy. = Himyaritic.
 Ir. = Irish.
 Iran. = Iranian.

Isr. = Israelite.
 J = Jahwist.
 J' = Jehovah.
 Jerus. = Jerusalem.
 Jos. = Josephus.
 LXX = Septuagint.
 Min. = Minean.
 MSS = Manuscripts.
 MT = Massoretic Text.
 n. = note.
 NT = New Testament.
 Onk. = Onkelos.
 OT = Old Testament.
 P = Priestly Narrative.
 Pal. = Palestine, Palestinian.
 Pent. = Pentateuch.
 Pers. = Persian.
 Phil. = Philistine.
 Phoen. = Phœnician.
 Pr. Bk. = Prayer Book.
 R = Redactor.
 Rom. = Roman.
 RV = Revised Version.
 RVm = Revised Version margin.
 Sab. = Sabæan.
 Sam. = Samaritan.
 Sem. = Semitic.
 Sept. = Septuagint.
 Sin. = Sinaitic.
 Skr. = Sanskrit.
 Symm. = Symmachus.
 Syr. = Syriac.
 t. (following a number) = times.
 Talm. = Talmud.
 Targ. = Targum.
 Theod. = Theodotion.
 TR = Textus Receptus, Received Text.
 tr. = translated or translation.
 VSS = Versions.
 Vulg., Vg. = Vulgate.
 WH = Westcott and Hort's text.

II. BOOKS OF THE BIBLE

Old Testament.

Gn = Genesis.	Ca = Canticles.
Ex = Exodus.	Is = Isaiah.
Lv = Leviticus.	Jer = Jeremiah.
Nu = Numbers.	La = Lamentations.
Dt = Deuteronomy.	Ezk = Ezekiel.
Jos = Joshua.	Dn = Daniel.
Jg = Judges.	Hos = Hosea.
Ru = Ruth.	Jl = Joel.
1 S, 2 S = 1 and 2 Samnel.	Am = Amos.
1 K, 2 K = 1 and 2 Kings.	Ob = Obadiah.
1 Ch, 2 Ch = 1 and 2 Chronicles.	Jon = Jonah.
Ezr = Ezra.	Mic = Micah.
Neh = Nehemiah.	Nah = Nahum.
Est = Esther.	Hab = Habakkuk.
Job.	Zeph = Zephaniah.
Ps = Psalms.	Hag = Haggai.
Pr = Proverbs.	Zec = Zechariah.
Ec = Ecclesiastes.	Mal = Malachi.

Apocrypha.

1 Es, 2 Es = 1 and 2 Esdras.	To = Tobit.
	Jth = Judith.

Ad. Est = Additions to Esther.	Sus = Susanna.
Wis = Wisdom.	Bel = Bel and the Dragon.
Sir = Sirach or Ecclesiasticus.	Pr. Man = Prayer of Manasses.
Bar = Baruch.	1 Mac, 2 Mac = 1 and 2 Maccabees.
Three = Song of the Three Children.	

New Testament.

Mt = Matthew.	1 Th, 2 Th = 1 and 2 Thessalonians.
Mk = Mark.	1 Ti, 2 Ti = 1 and 2 Timothy.
Lk = Luke.	Tit = Titus.
Jn = John.	Philem = Philemon.
Ac = Acts.	He = Hebrews.
Ro = Romans.	Ja = James.
1 Co, 2 Co = 1 and 2 Corinthians.	1 P, 2 P = 1 and 2 Peter.
Gal = Galatians.	1 Jn, 2 Jn, 3 Jn = 1, 2, and 3 John.
Eph = Ephesians.	Jude.
Ph = Philippians.	Rev = Revelation.
Col = Colossians.	

III. FOR THE LITERATURE

1. The following authors' names, when unaccompanied by the title of a book, stand for the works in the list below.

- Baethgen = *Beiträge zur sem. Religionsgesch.*, 1888.
 Baldwin = *Dict. of Philosophy and Psychology*, 3 vols. 1901-05.
 Barth = *Nominalbildung in den sem. Sprachen*, 2 vols. 1889, 1891 (²1894).
 Benzinger = *Heb. Archäologie*, 1894.
 Brockelmann = *Gesch. d. arab. Litteratur*, 2 vols. 1897-1902.
 Bruns-Sachau = *Syr.-Röm. Rechtsbuch aus dem fünften Jahrhundert*, 1880.
 Budge = *Gods of the Egyptians*, 2 vols. 1903.
 Daremberg-Saglio = *Dict. des ant. grec. et rom.*, 1886-90.
 De la Saussaye = *Lehrbuch der Religionsgesch.*³, 1905.
 Denzinger = *Enchiridion Symbolorum*¹¹, Freiburg im Br., 1911.
 Deussen = *Die Philos. d. Upanishads*, 1899 [Eng. tr., 1906].
 Doughty = *Arabia Deserta*, 2 vols. 1888.
 Grimm = *Deutsche Mythologie*⁴, 3 vols. 1875-78, Eng. tr. *Teutonic Mythology*, 4 vols. 1882-88.
 Hamburger = *Realencyclopädie für Bibel u. Talmud*, i. 1870 (²1892), ii. 1883, suppl. 1886, 1891 f., 1897.
 Holder = *Altceltischer Sprachschatz*, 1891 ff.
 Holtzmann-Zöpfel = *Lexicon f. Theol. u. Kirchenwesen*², 1895.
 Howitt = *Native Tribes of S.E. Australia*, 1904.
 Jubainville = *Cours de Litt. celtique*, i.-xii., 1883 ff.
 Lagrange = *Études sur les religions sémitiques*², 1904.
 Lane = *An Arabic-English Lexicon*, 1863 ff.
 Lang = *Myth, Ritual, and Religion*², 2 vols. 1899.
 Lepsius = *Denkmäler aus Aegypten u. Aethiopien*, 1849-60.
 Lichtenberger = *Encyc. des sciences religieuses*, 1876.
 Lidzbarski = *Handbuch der nordsem. Epigraphik*, 1898.
 McCurdy = *History, Prophecy, and the Monuments*, 2 vols. 1894-96.
 Muir = *Orig. Sanscrit Texts*, 1858-72.
 Müss-Arnolt = *A Concise Dict. of the Assyrian Language*, 1894 ff.
 Nowack = *Lehrbuch d. heb. Archäologie*, 2 vols. 1894.
 Pauly-Wissowa = *Realencyc. der classischen Altertumswissenschaft*, 1894 ff.
 Perrot-Chipiez = *Hist. de l'art dans l'antiquité*, 1881 ff.
 Preller = *Römische Mythologie*, 1858.
 Réville = *Religion des peuples non-civilisés*, 1883.
 Riehm = *Handwörterbuch d. bibl. Altertums*², 1893-94.
 Robinson = *Biblical Researches in Palestine*², 1856.
 Roscher = *Lex. d. gr. u. röm. Mythologie*, 1884 ff.
 Schafl-Herzog = *The New Schafl-Herzog Encyclopedia of Religious Knowledge*, 1908 ff.
 Schenkel = *Bibel-Lexicon*, 5 vols. 1869-75.
 Schürer = *GJV*³, 3 vols. 1898-1901 [*HJP*, 5 vols. 1890 ff.].
 Schwally = *Leben nach dem Tode*, 1892.
 Siegfried-Stade = *Heb. Wörterbuch zum AT*, 1893.
 Smend = *Lehrbuch der alttest. Religionsgesch.*², 1899.
 Smith (G. A.) = *Historical Geography of the Holy Land*⁴, 1897.
 Smith (W. R.) = *Religion of the Semites*², 1894.
 Spencer (H.) = *Principles of Sociology*³, 1885-96.
 Spencer-Gillen^a = *Native Tribes of Central Australia*, 1899.
 Spencer-Gillen^b = *Northern Tribes of Central Australia*, 1904.
 Swete = *The OT in Greek*, 3 vols. 1893 ff.
 Tylor (E. B.) = *Primitive Culture*³, 1891 [⁴1903].
 Ueberweg = *Hist. of Philosophy*, Eng. tr., 2 vols. 1872-74.
 Weber = *Jüdische Theologie auf Grund des Talmud u. verwandten Schriften*², 1897.
 Wiedemann = *Die Religion der alten Aegypter*, 1890 [Eng. tr., revised, *Religion of the Anc. Egyptians*, 1897].
 Wilkinson = *Manners and Customs of the Ancient Egyptians*, 3 vols. 1878.
 Zunz = *Die gottesdienstlichen Vorträge der Juden*², 1892.

2. Periodicals, Dictionaries, Encyclopædias, and other standard works frequently cited.

- AA = Archiv für Anthropologie.
 AAOJ = American Antiquarian and Oriental Journal.
 ABAW = Abhandlungen d. Berliner Akad. d. Wissenschaften.
 AE = Archiv für Ethnographie.
 AEG = Assyr. and Eng. Glossary (Johns Hopkins University).
 AGG = Abhandlungen der Göttinger Gesellschaft der Wissenschaften.
 AGPh = Archiv für Geschichte der Philosophie.
 AHR = American Historical Review.
 AHT = Ancient Hebrew Tradition (Hommel).
 AJPh = American Journal of Philology.
 AJP = American Journal of Psychology.
 AJRPE = American Journal of Religious Psychology and Education.
 AJSL = American Journal of Semitic Languages and Literature.
 AJTh = American Journal of Theology.
 AMG = Annales du Musée Guimet.
 APES = American Palestine Exploration Society.
 APF = Archiv für Papyrussforschung.
 AR = Anthropological Review.
 ARW = Archiv für Religionswissenschaft.
 AS = Acta Sanctorum (Bollandus).
 ASG = Abhandlungen der Sächsischen Gesellschaft der Wissenschaften.
 ASoc = L'Année Sociologique.
 ASWI = Archaeological Survey of W. India.
 AZ = Allgemeine Zeitung.
 BAG = Beiträge zur alten Geschichte.
 BASS = Beiträge zur Assyriologie u. sem. Sprachwissenschaft (edd. Delitzsch and Haupt).
 BCH = Bulletin de Correspondance Hellénique.
 BE = Bureau of Ethnology.
 BG = Bombay Gazetteer.
 BJ = Bellum Judaicum (Josephus).
 BL = Bampton Lectures.
 BLE = Bulletin de Littérature Ecclésiastique.
 BOR = Bab. and Oriental Record.
 BS = Bibliotheca Sacra.
 BSA = Annual of the British School at Athens.
 BSAA = Bulletin de la Soc. archéologique à Alexandrie.
 BSAL = Bulletin de la Soc. d'Anthropologie de Lyon.
 BSAP = Bulletin de la Soc. d'Anthropologie, etc., Paris.
 BSG = Bulletin de la Soc. de Géographie.
 BTS = Buddhist Text Society.
 BW = Biblical World.
 BZ = Biblische Zeitschrift.

- CAIBL*=Comptes rendus de l'Académie des Inscriptions et Belles-Lettres.
CBTS=Calcutta Buddhist Text Society.
CE=Catholic Encyclopedia.
CF=Childhood of Fiction (MacCulloch).
CGS=Cults of the Greek States (Farnell).
CI=Census of India.
CIA=Corpus Inscript. Atticarum.
CIE=Corpus Inscript. Etruscarum.
CIG=Corpus Inscript. Graecarum.
CIL=Corpus Inscript. Latinarum.
CIS=Corpus Inscript. Semiticarum.
COT=Cuneiform Inscriptions and the OT [Eng. tr. of *KAT*²; see below].
CR=Contemporary Review.
CeR=Celtic Review.
CLR=Classical Review.
CQR=Church Quarterly Review.
CSEL=Corpus Script. Eccles. Latinorum.
DAC=Dict. of the Apostolic Church.
DACL=Dict. d'Archéologie chrétienne et de Liturgie (Cabrol).
DB=Dict. of the Bible.
DCA=Dict. of Christian Antiquities (Smith-Cheetham).
DCB=Dict. of Christian Biography (Smith-Wace).
DCG=Dict. of Christ and the Gospels.
DI=Dict. of Islam (Hughes).
DNB=Dict. of National Biography.
DPhP=Dict. of Philosophy and Psychology.
DWAW=Denkschriften der Wiener Akad. der Wissenschaften.
EBi=Encyclopædia Biblica.
EBr=Encyclopædia Britannica.
EEFM=Egyp. Explor. Fund Memoirs.
EI=Encyclopædia of Islâm.
ERE=The present work.
Exp=Expositor.
ExpT=Expository Times.
FHG=Fragmenta Historicorum Græcorum (coll. C. Müller, Paris, 1835).
FL=Folklore.
FLJ=Folklore Journal.
FLR=Folklore Record.
GA=Gazette Archéologique.
GB=Golden Bough (Frazer).
GGA=Göttingische Gelehrte Anzeigen.
GGN=Göttingische Gelehrte Nachrichten (Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen).
GIAP=Grundriss d. Indo-Arischen Philologie.
GrP=Grundriss d. Iranischen Philologie.
GJV=Geschichte des jüdischen Volkes.
GVI=Geschichte des Volkes Israel.
HAI=Handbook of American Indians.
HDB=Hastings' Dict. of the Bible.
HE=Historia Ecclesiastica.
HGHL=Historical Geography of the Holy Land (G. A. Smith).
HI=History of Israel.
HJ=Hibbert Journal.
HJP=History of the Jewish People.
HL=Hibbert Lectures.
HN=Historia Naturalis (Pliny).
HWB=Handwörterbuch.
IA=Indian Antiquary.
ICC=International Critical Commentary.
ICO=International Congress of Orientalists.
ICR=Indian Census Report.
IG=Inscript. Græcæ (publ. under auspices of Berlin Academy, 1873 ff.).
IGA=Inscript. Græcæ Antiquissimæ.
IGI=Imperial Gazetteer of India² (1885); new edition (1908-09).
IJE=International Journal of Ethics.
ITL=International Theological Library.
JA=Journal Asiatique.
JAFL=Journal of American Folklore.
JAI=Journal of the Anthropological Institute.
JAOS=Journal of the American Oriental Society.
JASB=Journal of the Anthropological Society of Bombay.
JASBe=Journ. of As. Soc. of Bengal.
JBL=Journal of Biblical Literature.
JBTS=Journal of the Buddhist Text Society.
JD=Journal des Débats.
JDTh=Jahrbücher f. deutsche Theologie.
JE=Jewish Encyclopedia.
JGOS=Journal of the German Oriental Society.
JHC=Johns Hopkins University Circulars.
JHS=Journal of Hellenic Studies.
JLZ=Jenäer Literaturzeitung.
JPh=Journal of Philology.
JPTTh=Jahrbücher für protestantische Theologie.
JPTS=Journal of the Pali Text Society.
JQR=Jewish Quarterly Review.
JRAI=Journal of the Royal Anthropological Institute.
JRAS=Journal of the Royal Asiatic Society.
JRASBo=Journal of the Royal Asiatic Society, Bombay branch.
JRASC=Journal of the Royal Asiatic Society, Ceylon branch.
JRASK=Journal of the Royal Asiatic Society, Korean branch.
JRGS=Journal of the Royal Geographical Society.
JRS=Journal of Roman Studies.
JThSt=Journal of Theological Studies.
*KAT*²=Die Keilinschriften und das AT² (Schrader), 1833.
*KAT*³=Zimmern-Winckler's ed. of the preceding (really a totally distinct work), 1903.
KB or *KIB*=Keilinschriftliche Bibliothek (Schrader), 1889 ff.
KGF=Keilinschriften und die Geschichtsforschung, 1878.
LCEI=Literarisches Centralblatt.
LOPh=Literaturblatt für Oriental. Philologie.
LOT=Introduction to Literature of OT (Driver).
LP=Legend of Perseus (Hartland).
LSSt=Leipziger sem. Studien.
M=Mélusine.
MAIBL=Mémoires de l'Acad. des Inscriptions et Belles-Lettres.
MBAW=Monatsbericht d. Berliner Akad. d. Wissenschaften.
MGH=Monumenta Germaniæ Historica (Pertz).
MGJV=Mittheilungen der Gesellschaft für jüdische Volkskunde.
MGWJ=Monatsschrift für Geschichte und Wissenschaft des Judentums.
MI=Origin and Development of the Moral Ideas (Westermarck).
MNDPV=Mittheilungen u. Nachrichten des deutschen Palästina-Vereins.
MR=Methodist Review.
MVG=Mittheilungen der vorderasiatischen Gesellschaft.
MWJ=Magazin für die Wissenschaft des Judentums.
NBAC=Nuovo Bullettino di Archeologia Cristiana.
NC=Nineteenth Century.
NHWB=Neuhebräisches Wörterbuch.
NINQ=North Indian Notes and Queries.
NKZ=Neue kirchliche Zeitschrift.
NQ=Notes and Queries.
NR=Native Races of the Pacific States (Bancroft).
NTZG=Neutestamentliche Zeitgeschichte.
OED=Oxford English Dictionary.
OLZ=Orientalische Literaturzeitung.
OS=Onomastica Sacra.
OTJC=Old Testament in the Jewish Church (W. R. Smith).
OTP=Oriental Translation Fund Publications.
PAOS=Proceedings of American Oriental Society.

<i>PASB</i> = Proceedings of the Anthropological Soc. of Bombay.	<i>SBAW</i> = Sitzungsberichte d. Berliner Akademie d. Wissenschaften.
<i>PB</i> = Polychrome Bible (English).	<i>SBB</i> = Sacred Books of the Buddhists.
<i>PBE</i> = Publications of the Bureau of Ethnology.	<i>SBE</i> = Sacred Books of the East.
<i>PC</i> = Primitive Culture (Tylor).	<i>SBOT</i> = Sacred Books of the OT (Hebrew).
<i>PEFM</i> = Palestine Exploration Fund Quarterly Memoirs.	<i>SDB</i> = Single-vol. Dict. of the Bible (Hastings).
<i>PEFSt</i> = Palestine Exploration Fund Statement.	<i>SK</i> = Studien und Kritiken.
<i>PG</i> = Patrologia Græca (Migne).	<i>SMA</i> = Sitzungsberichte d. Münchener Akademie.
<i>PJB</i> = Preussische Jahrbücher.	<i>SSGW</i> = Sitzungsberichte d. Kgl. Sächs. Gesellsch. d. Wissenschaften.
<i>PL</i> = Patrologia Latina (Migne).	<i>SWAW</i> = Sitzungsberichte d. Wiener Akademie d. Wissenschaften.
<i>PNQ</i> = Punjab Notes and Queries.	<i>TAPA</i> = Transactions of American Philological Association.
<i>PR</i> = Popular Religion and Folklore of N. India (Crooke).	<i>TASJ</i> = Transactions of the Asiatic Soc. of Japan.
<i>PRE</i> ³ = Prot. Realencyclopädie (Herzog-Hauck).	<i>TC</i> = Tribes and Castes.
<i>PRR</i> = Presbyterian and Reformed Review.	<i>TES</i> = Transactions of Ethnological Society.
<i>PRS</i> = Proceedings of the Royal Society.	<i>ThLZ</i> = Theologische Literaturzeitung.
<i>PRSE</i> = Proceedings Royal Soc. of Edinburgh.	<i>ThT</i> = Theol. Tijdschrift.
<i>PSBA</i> = Proceedings of the Society of Biblical Archaeology.	<i>TRHS</i> = Transactions of Royal Historical Society.
<i>PTS</i> = Pali Text Society.	<i>TRSE</i> = Transactions of Royal Soc. of Edinburgh.
<i>RA</i> = Revue Archéologique.	<i>TS</i> = Texts and Studies.
<i>RAnth</i> = Revue d'Anthropologie.	<i>TSBA</i> = Transactions of the Soc. of Biblical Archaeology.
<i>RAS</i> = Royal Asiatic Society.	<i>TU</i> = Texte und Untersuchungen.
<i>RAssyr</i> = Revue d'Assyriologie.	<i>WAI</i> = Western Asiatic Inscriptions.
<i>RB</i> = Revue Biblique.	<i>WZKM</i> = Wiener Zeitschrift f. Kunde des Morgenlandes.
<i>RBEW</i> = Reports of the Bureau of Ethnology (Washington).	<i>ZA</i> = Zeitschrift für Assyriologie.
<i>RC</i> = Revue Critique.	<i>ZA</i> = Zeitschrift für ägypt. Sprache u. Altertumswissenschaft.
<i>RCel</i> = Revue Celtique.	<i>ZATW</i> = Zeitschrift für die alttest. Wissenschaft.
<i>RCh</i> = Revue Chrétienne.	<i>ZCK</i> = Zeitschrift für christliche Kunst.
<i>RDM</i> = Revue des Deux Mondes.	<i>ZCP</i> = Zeitschrift für celtische Philologie.
<i>RE</i> = Realencyclopädie.	<i>ZDA</i> = Zeitschrift für deutsches Altertum.
<i>REG</i> = Revue des Études Grecques.	<i>ZDMG</i> = Zeitschrift der deutschen morgenländischen Gesellschaft.
<i>REG</i> = Revue Égyptologique.	<i>ZDPV</i> = Zeitschrift des deutschen Palästina-Vereins.
<i>REJ</i> = Revue des Études Juives.	<i>ZE</i> = Zeitschrift für Ethnologie.
<i>REth</i> = Revue d'Ethnographie.	<i>ZKF</i> = Zeitschrift für Keilschriftforschung.
<i>RGG</i> = Die Religion in Geschichte und Gegenwart.	<i>ZKG</i> = Zeitschrift für Kirchengeschichte.
<i>RHLR</i> = Revue d'Histoire et de Littérature religieuses.	<i>ZKT</i> = Zeitschrift für kathol. Theologie.
<i>RHR</i> = Revue de l'Histoire des Religions.	<i>ZKWL</i> = Zeitschrift für kirchl. Wissenschaft und kirchl. Leben.
<i>RM</i> = Revue du monde musulman.	<i>ZM</i> = Zeitschrift für die Mythologie.
<i>RN</i> = Revue Numismatique.	<i>ZNTW</i> = Zeitschrift für die neuest. Wissenschaft.
<i>RP</i> = Records of the Past.	<i>ZPhP</i> = Zeitschrift für Philosophie und Pädagogik.
<i>RPh</i> = Revue Philosophique.	<i>ZTK</i> = Zeitschrift für Theologie und Kirche.
<i>RQ</i> = Römische Quartalschrift.	<i>ZVK</i> = Zeitschrift für Volkskunde.
<i>RS</i> = Revue sémitique d'Épigraphie et d'Hist. ancienne.	<i>ZVRW</i> = Zeitschrift für vergleichende Rechtswissenschaft.
<i>RSA</i> = Recueil de la Soc. archéologique.	<i>ZWT</i> = Zeitschrift für wissenschaftliche Theologie.
<i>RSI</i> = Reports of the Smithsonian Institution.	
<i>RTAP</i> = Recueil de Travaux relatifs à l'Archéologie et à la Philologie.	
<i>RTP</i> = Revue des traditions populaires.	
<i>RThPh</i> = Revue de Théologie et de Philosophie.	
<i>RTr</i> = Recueil de Travaux.	
<i>RVV</i> = Religionsgeschichtliche Versuche und Vorarbeiten.	
<i>RWB</i> = Realwörterbnch.	

[A small superior number designates the particular edition of the work referred to, as *KAT*², *LOT*⁶, etc.]

serpent is used as an illustration of the possible seducing of the Church, the bride of Christ, from her Divine Spouse, probably by the devil. On 1 Co 11²⁻¹⁶, 1 Ti 2¹³⁻¹⁴, and for the expansion of the narratives by Jewish, Christian, and Muhammadan legends, see ADAM.

The Book of Adam and Eve, also called 'The Conflict of Adam and Eve with Satan,' extant in an Ethiopic version (Eng. tr., S. C. Malan, London, 1882), was written in Arabic or Syriac by an orthodox Christian of the 5th or 6th cent. A.D. Starting after the Fall, it expands the narrative of Adam and Eve, and in a less degree the account of the patriarchs down to Abraham, and summarizes the history down to the Advent.

LITERATURE.—J. Skinner, 'Genesis' (ICC, Edinburgh, 1910), p. 85 f.; A. Jeremias, *The OT in the Light of the Ancient East* (Eng. tr. 1910), i. 221, 321-333; E. G. Hirsch, in *JE* v. 275 f., where the Rabbinical and Muhammadan legends concerning Eve are summarized.

W. H. BENNETT.

EVIL.—See GOOD AND EVIL.

EVIL EYE.—1. The supposed influence.—'Evil eye' is the common English term for an influence the belief in which may justly be described as both primeval and universal, and which is in many countries as current to-day as it was in prehistoric times. Its equivalent may be said to exist in every written language, living or dead: Gr. *βασκανία*, whence Lat. *fascinum*, hence modern English, French, Spanish, Portuguese—*fascination*; German—*böser Blick*; Neapolitan and Sicilian—*jettatura*, *mursiana*, and *fascino*. *Fascino* applies to the act as well as to the effect, and consequently, by development, to one of the best known protectives against it. An idea so widespread cannot but have its more common descriptive and colloquial alternatives, such as *malocchio* in Italian, Spanish, and Portuguese, *mauvais œil* in French. By Shakespeare and in English dialects the act implied is forcibly expressed by the verb 'over-look'—'over-looking' used in a well-understood sense, wholly distinct from the literal form meaning 'surveillance' (see *OED*). The word 'evil' is still a household word among English peasantry, though, except in theology, becoming obsolete in literature (*HDB*, s.v. 'Evil'). Many diseases of man and beast are so called; e.g. 'king's evil,' 'breast evil,' 'udder evil,' 'quarter evil,' and others. In some dialects the word is habitually contracted into 'ill,' and this household word for sickness keeps alive one of its original meanings, viz. sickness or misfortune caused by an evil eye. Bacon (Essay ix., 'Of Envy') says there is a belief in a power of working evil which is ejaculated upon any object it beholds, that has existed in all times and in all countries. Notwithstanding modern science and education, this belief is as strong as ever it was; and, if this were the place, endless authentic stories might be adduced to prove it.

The root conception of the very earliest ages, and still everywhere held by superstitious people, is that certain individuals have the power, by some considered demoniac, whether voluntary or not, of casting a spell or producing some malignant effect upon every object, animate or inanimate, upon which their eye may rest, especially when exercised upon the victims of their displeasure. There does not appear, however, at present, or, so far as recorded, in the past, to be any sort of belief in the power of the eye to produce any good or desirable influence upon the person or thing upon which it may rest, except that doubtful one known as 'love.' From the earliest times the eye *per se* has been supposed to work only evil, and to have a wholly maleficent effect. In Ps 33^{18, 19} 34¹⁵ and elsewhere, the effect described is not the direct influence of the eye for good, but must be understood

to be the product of a distinctly voluntary and beneficent power, the word 'eye' in these cases being used to denote a personal surveillance. On the 'lifting up upon' of Nu 6²⁶, Delitzsch (*Bibl u. Bibel*, 1905, p. 33 f.) says this is the opposite of the evil eye, the same in meaning as 'make His face to shine upon.' Its supposed manifestations have given rise to many divergent ramifications, finding their expression in more or less descriptive definitions; and these in their turn have further branched out and acquired conventional meanings, which at first sight seem to have no connexion with the original idea of the 'evil eye.' Such, for example, is our Eng. word 'envy,' meaning *malignant* or *hostile feeling* that may be said to arise from natural jealousy—as in 1 S 18⁸, where Saul 'eyed David.' It is obvious how close is the connexion here between the definition and the fact denoted. The classic *invidia* describes most accurately what we mean to-day by 'over-look'—'to gaze with evil intent' (see Trench, *Syn. of NT*⁶, 1876, pp. 83-106). The Lat. *invidia* not only denotes the feelings connected in our minds with 'envy,' but is to-day an alternative word for the modern Italian *malocchio*.

The Heb. word (אָי) expressing 'envy' signifies also the evil eye, that is, the natural selfishness, the inbred tendency of humanity, the covetous irritation of unattainable desire. In Scripture, envy and the evil eye are synonymous (Bacon, *loc. cit.*). One of the characteristics of envy is 'to desire the attainment of . . . equality or superiority by the particular means of others being brought down to our own level, or below it' (Butler's Sermon on 'Human Nature,' i. 12, note). So rooted was the belief in this fell influence of the malignant look that in the earliest times every human mischance, all sickness, and whatever was undesirable in life, was looked upon as the certain result of the fatal glance of some person or animal, not necessarily inimical by intention, as will appear later. This conviction remains to the present day among many people, even in England, as strong as ever, while in more backward countries and among so-called savages it is universal and undoubted. In Italy and Southern Europe generally the belief is more prevalent than in more northern countries, and consequently more in evidence. At the present moment, in many parts of England, there are always one or more persons who believe themselves, and are commonly believed to be, slowly dying from being 'over-looked.' This is particularly the case when the disease is at all obscure, and most of all in 'decline,' as *phthisis* is so often called.

Quite recently the present writer knew a respectable, well-to-do farmer who could not be persuaded that his progressive illness was natural senile decay, but maintained to the very last that he was the victim of malignant evil-working on the part of an enemy. Instances of this kind are constantly being reported in local newspapers, and might be multiplied to any extent. A cottager's pig is ill or dies, and at once the conclusion is that it has been spitefully over-looked. A crop is blighted, the cows lose their milk, a horse becomes lame, an accident happens, or any unexpected adversity—it is at once set down as the result of set purpose achieved by some enemy. The evil eye is the cause, and all the inventions of incantation and the magic called 'black art' are but so many reinforcements or helps to quicken the effect of that mysterious influence. Hawker (of Morwenstow), a devout believer, wrote (Aug. 1864): 'The Evil Eye is again at work here. One of my Ewes died yesterday and the ram is taken ill' (C. E. Byles, *Life and Letters of R. S. Hawker*, London, 1905, p. 489).

The evidence to be alluded to later, found upon the earliest known monuments of Babylonia, the cradle of civilization, as well as upon those of Egypt, proves conclusively the importance of the belief, and not only that the dread influence was all-powerful over the living, but that devices many and curious were adopted to protect the dead, and to guard their bodies against it. Ptah, the father of the gods, brought forth all the other gods from

his eye, and men from his mouth—a practical rendering of the ancient belief that, of all bodily emanations, those from the eye were most potent. The passages in Scripture referring to the evil eye, such as Dt 28^{54, 66}, Is 13¹⁸, Lk 11³⁴, Pr 23⁶ 28²², Mt 6^{22, 23} 20¹⁵, Ps 92¹¹, etc., prove how prevalent the belief was in the ancient East. Among Jews, Muhammadans, Hindus, and all Orientals at the present day it is as firm as ever (see Westermarck, 'The Magic Origin of Moorish Designs,' in *JAF* xxxiv. [1904] 211). Pr 23⁶ ('Eat thou not the bread of him that hath an evil eye,' etc.) is a maxim which holds to-day as firmly as when it was written; and even the suspicion of being the possessor of the evil eye causes people in many countries to avoid a person, or, if that is impracticable, to adopt some of the recognized precautions against it. Hawker, whenever he met one whom he suspected, placed his fingers in the position so well known to Neapolitans (Byles, p. 65). Nowhere—not even among savages—are more precautions used than in Naples, where on the appearance of a reputed *jettatore*, a word or signal is passed; and even in a crowded street there is at once a stampede into shops, entries, or anywhere out of sight and so out of danger, notwithstanding the fact that every one has about him some charm or antidote. Even the mention of the word *fascino* or *jettatura* is enough to cause some to decamp (for a curious instance of this, see Elworthy, *The Evil Eye*, 17).

The antiquity of the belief in the power of the evil eye, as well as its constant persistence, is proved by abundant evidence. In the times of ancient Greece, and in all the subsequent ages, the earliest, the latest, the most familiar, the most constantly portrayed in art of all the possessors of the evil eye, has been the gorgon Medusa, whose fatal glance turned to stone all who beheld her awful face. She was at first depicted in a more or less conventional manner, with staring eyes, wide, grinning mouth, showing wolf-like fangs, and a protruded tongue split down the centre. This was the typical archaic form, and to her fearful ugliness was attributed her baneful influence. The story once started evidently developed rapidly, for at a very early period a parallel version seems to have taken root, and henceforward until comparatively recent times the two ran on concurrently. First the face lost its extreme hideousness, and by degrees, easily traced in ancient art, it became at last in Roman days just as lovely as it had been frightful, while the story grew to match. She was said to have been beautiful at first, and then to have been punished by being changed into a hideousness so terrible that whoever looked upon her was turned to stone (see 'Solution of the Gorgon Myth' in *Folklore*, xiv. [1903] 212 ff.). The belief that her baneful influence arose from her fearful hideousness continued to hold its full force, while, at the same time, the story had developed in the opposite direction to such an extent that her power of *fascinating*, *bewitching*, or *entrancing* was held to be the result of her matchless beauty; yet with all this development the belief has ever remained that the baneful effect sprang from the eyes alone. Thus we see the process by which these terms applied to women in our day derive their meaning. Many Græco-Roman and Etruscan Medusæ are beautiful, but have a sort of horror-struck, agonized expression (see Elworthy, *Horns of Honour*, 61 ff.).

Many theories have been put forward respecting the Medusa and the legend of Perseus—all more or less mythical and speculative. The other famous exploit of Perseus, the rescue of Andromeda, is doubtless still more mythical; by some it is said to be the classic form of the fight between the sun-god of Babylon (Merodach) and Tiamat, the dragon or power of darkness (cf. Job 9¹²). Horus slaying the dragon in several forms on

Egyptian paintings is but another version; the myth also appears in the fight between Michael and the dragon, and again is perpetuated by St. George on our modern coinage. The representations of Perseus and St. George in art are almost identical, except that the former rides the winged Pegasus, while in some 16th cent. reliefs St. George is represented in plate armour. The panic-stricken lady on the rock, instead of being in the classic nudity of the figure where Perseus is the hero, is dressed in the hoop and farthingale of the Renaissance, in sculptured marbles at the Louvre and Palermo Museums.

Domestic animals of all kinds have ever been specially susceptible of dreaded fascination. The 'ornaments' of Jg 8²¹ (AVm 'like the moon') were none other than the protective charms, some crescent-shaped brasses, some blue glass beads or disks, such as may be seen to-day upon the camels' necks. Young animals of all kinds are now, as ever, thought to be specially liable to injury. Virgil's shepherd (*Ec.* iii. 103) says, 'Nescio quis teneros oculus mihi fascinat agnos.' Plutarch (*Symp.* v. 7) says that certain men's eyes are destructive to infants and young animals. Cows and horses everywhere are to-day subject to the malignant eye, as, indeed, are all kinds of domesticated animals. In the time of Elizabeth, eye-biting witches were executed in Ireland for causing diseases among cattle. One effect of the evil eye on cows to-day is to cause them to lose their milk; this is believed by practically all peasantry in all countries. In the Hebrides it is so well understood as to have a special word (*toradh*) to denote it. If a stranger looks admiringly on a cow, the people believe she will waste away from the evil eye, and they offer him some of her milk so that the spell may be broken (MacLagan, *Evil Eye in the W. Highlands*, 122 f.).

Turks and Arabs have the same belief as to their horses and camels; seldom are any seen harnessed without some protective amulet upon them. In Morocco 'the havoc which the evil eye makes is tremendous. The people say that it "owns two-thirds of the burial ground"' (Westermarck, *loc. cit.*). In Naples the horses, especially those of the street *carrosselli*, are provided with a perfect battery of protective charms; and even in England the apparently useless brass ornaments on horse harness are but the unconscious survival of the self-same idea; each is an amulet, and many of them preserve their undoubted pagan origin. The sun and moon together or separate are among the commonest. In London (May 25, 1905) the present writer saw a horse in a contractor's cart with his head ornamented with blue and red braid, and any number of crescents, suns, and other highly polished brasses on the harness.

The Finns, Lapps, and all Scandinavians are firm believers in the evil eye. In the West of England the baneful influence of envy or ill-wishing is evidenced in the common remark upon any tragic occurrence, bereavement, or serious misfortune, such as a widow being left unprovided for: 'Tis a *wisht* thing for her, sure enough!' Of course, *ill-wisht* is what is understood, but so common is this phrase that 'wisht' is now the accepted and usual word for 'sad.'

The possessors of this power, considered as among the chief agents of mischief-making persons, were mostly females; hence the prevalence (over *wizard*) of the female name of *witch* in English, and its synonyms in other languages. Their spells, incantations, and wicked performances are *witchcraft* (It. *strega*, *stregoneria*). Sorcerers were both male and female, but mostly the latter. This was so in Babylonian times as much as at present. In Jewish, Greek, Roman, and Arabian literature it is clear that sorcery was specially the work of women (on this see *HDB*, s.v. 'Magic').

Plutarch, a devout believer, tells us many apt stories (*Symp.* v. 7), and says that the voice, the odour, the breath, are emanations which may easily injure those susceptible to them, pro-

ducing a wonderful effect, such as the influence of love by the eyes. He says that envy exerts an evil influence through the eyes, and affirms that most direful results are the product of envious looks, which pierce like poisoned arrows. Moors of Morocco still hold the same beliefs (Westermarck, *loc. cit.*). Hindus believe that an inviolable spirit is born with the child, and that it is necessary for the mother to keep one breast tied up for 40 days, feeding the child with the other only, by which means the spirit is starved to death. If the child is fed from both breasts it will grow up with the evil eye. Muhammadans are, perhaps, even more fearful of its effects than the Hindus; and texts from the Qur'an, as in all other countries of Islam, are used as amulets. The legend of the elephant-headed god is the outcome of this belief. Sani, the Hindu Saturn, had been left out of the invitation to the gods to rejoice at the birth of Ganesa, son of Siva and Parvati; he appeared on the scene in a rage, and with the first glance of his eye he caused the child's head to drop off. The other gods instantly cut off the head of a young elephant and stuck it upon the infant's body; hence Ganesa is frequently thus represented.

In Calcutta it is held that a portion of all food bought in the market should be thrown into the fire to avert *nazar* (the native term). It is usual in some parts for a mother to blacken her child's face with a burnt stick to preserve it during the day from the evil influence. Natives of India put *kajal* (lamp-black) on their eyelids, believing that they are thereby protected against, as well as incapable of casting, the evil eye. This blackening of the eyelids, usual all the world over, is not merely a piece of female vanity, but a veritable protective.

The Targum gives a wider reading to Gn 42, explaining that all the sons of Israel went out by one door, lest the evil eye should have away over them as they went out to buy. Again, Ex 30th is rendered 'and looked with the evil eye after Moses.'

Much is said on the subject by A. Goodrich-Freer (*Outer Isles*, 73), Marion Crawford (*Pietro Ghisleri*, 1893, ii. 30), H. Norman (*The Far East*, 1895), and H. G. M. Murray-Aynsley (*Symb.*); while the whole subject is dealt with very exhaustively by Frohmann, *de Fascinatione*.

2. The possessors.—A power so baneful and so steadfastly credited would inevitably lead to much speculation and contention as to the personality of those possessing it; hence arose a multiplicity of canons by which they might be known.

Any abnormal physical peculiarities, whether of beauty or of ugliness, have always been sure evidence of the dread power in all ages associated with the supernatural, with the demons and the powers of darkness. Even the gods were believed to possess it, and to use it when wishing to injure. Juno was particularly so credited; and for this reason Mercury the messenger was provided with a safeguard in his *caduceus*, lest he might be hindered in his flights by the envious eye when on errands for rival deities. Fear of anything uncommon seems to be part and parcel of the nature of all living creatures. All those among the ancients who in any way surpassed conspicuously the common standard, as, for instance, in athletic or physical strength or size, were dreaded as possessors; and so, on the other hand, any one specially defective, particularly a dwarf; the latter, if hunch-backed, was dreaded still more. Squinting or differently coloured eyes were always certain marks of what is now a *jettatore*. In India and in Italy a squinter (*guercio*) is *ipso facto* considered a *jettatore*. We English unconsciously preserve the same idea, for we say 'So-and-so has a "cast" in his eye'—a word purely technical in this sense, and implying the same meaning as the It. *jetare*, 'to cast or throw.' In Armenia very blue or green eyes are evil.

Many animals, particularly those with remarkable eyes, *e.g.* the serpent and the fox, were undoubtedly possessors of the evil eye. The peacock, Juno's own bird, full of eyes, the symbol of the most envious and ill-natured of the deities, has always been, and still is held to be, a potent mischief-maker. Many well-educated people in England and elsewhere are shocked if peacocks' feathers are put up as ornaments, or even if they are brought into a house; death or at least some evil is believed to be the consequence. The grasshopper's prominent eyes gave it in classic days so evil a reputation as to lead to a certain proverb: 'mantis te vidit' was the exact counterpart of our English, 'Thou art over-looked.' Tycho Brahe

would not proceed on his way if a hare crossed his path. The hare is on the Græco-Italian Vase, 2079, Naples Museum, as an emblem of ill-luck. Very much superstition still attaches to the hare; doubtless its prominent eyes are the cause. The Irish thought it cast the evil eye on their cattle; therefore they believed hares to be witches, and consequently there used to be a general slaughter of them on May Day. The hare is still believed in some parts of England, *e.g.* in Somerset, and especially in the Isle of Man, to be the favourite animal into which the witches change themselves (see LYCANTHROPY). Kalmuks regard the rabbit with fear and reverence. Even to-day in Devonshire, fishermen will not pronounce the word 'rabbit,' but describe the animal by some round-about method (*Devon Assoc. Trans.* 1896). Pregnant Chinese women must not look on a hare lest its eye falling on them should cause the child to be born with a hare-lip. Fishermen almost everywhere avoid mentioning by name not only the hare and rabbit, but also the *rag*, salmon, trout, or dog, and go out of their way to find some other word. Old gamekeepers do not speak of a fox to each other; it is always a 'thing.'

Pliny (*HN* viii. 34) says that near the source of the Nile is found a wild beast called the *catoblepas*, 'an animal of moderate size . . . sluggish in the movement of its limbs, and its head is remarkably heavy. Were it not for this circumstance, it would prove the destruction of the human race; for all who beheld its eyes fall dead upon the spot.'

In Brazil there is a tradition that there is a bird of evil eye which kills with a look. A hunter once killed one of these birds and cut off its head without the eye being turned on him. He killed game thereafter by turning the evil eye upon it. His wife, not dreaming of its destructive power, turned it towards her husband and killed him, and then accidentally turned it towards herself and died at once. The toad's bright eye has always been held to be maleficent. At Bishopsteignton a few years ago lived a reputed witch. Whenever she wished to injure a neighbour she placed a toad at his door, so that when he opened it he might find the toad looking at him, and so receive its first glance.

Snakes have always had a reputation for having the power to fascinate, and there are many marvelous stories of the way in which they hypnotize frogs, birds, and other animals until they seem unconsciously to submit to being swallowed. One kind in particular, *Bucephalus capensis*, is so noted.

At the time of the Black Death in England it was currently believed that even a glance from the sick man's distorted eyes was sufficient to infect those on whom it fell. To this Shakespeare refers in:

'Write, "Lord have mercy on us," on those three;
They are infected; in their hearts it lies;
They have the plague, and caught it of your eyes'

(*Love's Labour's Lost*, v. ii. 419 ff.).

Slatin Pasha describes the Khalifa's dread of the evil eye. A Syrian blind of one eye was not allowed near him a second time. He declared 'nothing can resist it; illness and misfortune are all caused by the evil eye.' Saul was probably believed to possess it (1 S 18⁹). Heliodorus implies that most, if not all, individuals have it; he says: 'When any one looks at what is excellent with an envious eye, he fills the surrounding atmosphere with a pernicious quality and transmits his own envenomed exhalations into whatever is nearest to him' (*Theag. and Char.* iii. 7). Plutarch says that the Thebans had this faculty so powerfully that they could destroy not only infants, but strong men. Cretans and Cypriotes have had this reputation from ancient times, and retain it even at the present day. So also in Morocco 'whole families have a bad reputation on account of their eyes. People with deep-set eyes, and those whose eyebrows are united over the bridge of the nose, are particularly dangerous' (Westermarck, *loc. cit.*). Pliny says that the Thibii and others possessing the fatal power have a double pupil in one eye, and in the other the figure of a horse, while some have two pupils in each eye; and that in Africa there are families who can cause cattle to perish, trees to wither, and infants to die. Especially the Triballi and Illyrii have such a power of fascination with the eye that they can kill those on whom they fix their gaze. Cicero (*Plin. HN* vii. 2) also declares that 'feminas omnes ubique visu nocere quæduplices pupillas habent.' Horace (*Ep.* i. xiv. 37) speaks of the evil power of the 'oculus obliquus.' Bacon (*loc. cit.*) and Frohmann (*de Fascinatione*, p. 11) repeat the same thing. Ovid mentions the double pupils, and says that the Rhodians and Telchines injured whatever they looked at (*Met.* vii. 365 f.). The Greek islanders still in heart worship Fascinus.

Some persons are reputed to have the dread power over special persons or objects. In Italy

there are many stories of those known as *jettatori di bambini*, who are of all the most dreaded by mothers, and so are carefully shunned. Another class are supposed to have the faculty of obstruction—such are said to have a *jettatura sospensiva*. If any such person is met on the way to an enterprise, or on setting out on a journey, nothing will succeed, the business will fail, there will be an accident, one must return and give it up for the day.

Pope Pius IX. was confidently affirmed to have the evil eye, and his successor Leo XIII. was said to have it still more; it will probably become part of the reputation of the present Pontiff. It is, moreover, a well-known fact that all ecclesiastics are more or less suspected, especially monks. The murder of King Humbert was confidently ascribed to the *jettatura* of Leo XIII. The Russian peasant is convinced that his or her priest has the evil eye (Norman, *All the Russias*, 1902, p. 44).

In Abyssinia the reputed possessors are called *budas*; they are also magicians, who can work evil at will on any one whose name is known, by taking a certain reed, which the practitioner bends into a circle and places under a stone. At that moment the victim is taken ill; if the reed snaps in bending he will certainly die. All blacksmiths are looked upon as *budas* (Bent, *Sacred City of the Ethiopians*, 1893, pp. 63, 212); cf. our legend of Wayland Smith. These moderns are most likely the descendants in name and reputation of the *Budini* of Herodotus, who refers to them (iv. 105) as evil-minded enchanters; he says that one day in every year they changed themselves into wolves—but he himself did not believe it (see LYCANTHROPY). St. Augustine believed in wer-wolves (see his *de Civ. Dei*, xviii. 18; see also Pliny, *HN* viii. 39).

Not only have the evil-disposed the fatal power, but it is possessed by some involuntarily and much to their own sorrow. Woyciki (*Polish Folklore*, translated by Lewenstein, p. 25) mentions an unhappy Slav who, with the most loving heart, was afflicted with the evil eye, and in sheer desperation blinded himself that he might not be the cause of injury to his dear ones. Cases of involuntary fatal power are related as existing still in England and elsewhere (Mabel Peacock, *Daily News*, Aug. 13, 1895), so that mothers will not venture to expose their infants to the look of their own father. No longer ago than 1901 a farmer of Somerset was said 'to have the evil eye so bad' that if he looked on his own cattle they died. Dt 28⁴ is held by Frohmann, the most voluminous writer on the subject, to be a distinct confirmation of the possession of this terrible influence acting against the will of the possessor. Among the Bhuiya and Bhuiyār of India, children born on Saturday have the evil eye, and there are special spells to obviate it (Crooke, *TC* ii. 84, 97).

Perhaps no phase of this superstition is more generally wide-spread than that relating to the danger arising from praise or admiration to the object of it. 'Laudet qui invidet' was believed devoutly by the Romans; it is held and acted on, if unconsciously, among the English to-day, and still more commonly among those belonging to other nations. The conventional or national words uttered instinctively on receiving compliments seem to reflect the notion that danger exists, and that protection must be sought by appeal to a higher power, e.g. 'Mashallah!' 'Grazia a Dio!' 'Glory be to God!' 'Lord be wi' us!' Little gratitude is expressed, and certainly no Christianity, but simply a desire to avert the evil expected. This was so strongly felt by the Romans that it became customary even for the speaker of praise or compliment to accompany his speech with the words, 'præfiscini dixerim,' freely translated, 'Fend evil I

should say.' In Italy the custom in a like case is to say, *Si mal occhio non ci fosse*, 'No evil eye take effect.' In England it has always been recognized as a rule of good manners not to over-praise; but few reflect that it springs from the old danger (rather than from politeness) lest the speaker should himself fascinate the object of his admiration; for those who were highly praised by others, or even by themselves, were liable to be blasted (Elworthy, *Evil Eye*, 13). In the Hebrides this belief is very strong. Miss Goodrich-Freer writes of horses falling down as if dead (soon after being admired)—the work of the eye (*Outer Isles*, 233). A Highland minister's wife, whose child had been much admired, said, 'Oh, dear, something is sure to happen to that child; I hope she has not given it the Evil Eye!' (Murray-Aynsley, *Symb.* 140). Narcissus was thought to have fascinated himself, hence his untimely fate; so also Eutelidas, who wasted away in consequence of his own admiration of himself. From these old legends we learn why to-day it is not so much ill-mannered as directly impious and dangerous to boast of one's belongings, or to praise oneself. Lane (*Mod. Egypt.*, ed. 1895, p. 258) says a modern Egyptian is thereby alarmed, and will reprove one who is over-praising him; he will say to him, 'Bless the Prophet.' If, then, the envier obeys, saying, 'O God, favour him,' no ill effects will be feared. In England, 'bad luck,' it is thought, is certain to follow undue praise or boasting: this is well within the experience of all of us.

'Only yesterday I was saying I had not broken anything for years, and now I have let fall this old glass that belonged to my grandmother! As I was letting loose a favourite dog I said to a friend, "Of all the dogs I ever had, this is the most intelligent, and he will grow up to be a treasure." Half an hour later he picked up a poisoned rat in the road, carried it about ten yards, ran half a mile farther, and died!' (1895).

Just as the hunchback is believed to have the evil eye, so, when his influence has been counteracted, he is thought to be a defender against the malign influence of others; hence, it is said, a notable one gets his living at Monte Carlo by waiting outside the Casino that players may touch him for a consideration, in the belief that so doing will bring luck, i.e. prevent evil influence. Luck or good luck is but a negative result depending on the absence of evil or malevolent opposing influence. A very common amulet, made of mother-of-pearl, silver, lava, or other materials, is a *gobbo*, or hunchback, to be found everywhere, even in Moscow, dressed in Russian clothes. An Italian who was wearing one under his waistcoat, having actually received the price agreed, could scarcely bear to part with it; and at last declared that all his good fortune was gone. He died shortly afterwards.

3. *Protectives*.—A fear so wide-spread and so deeply rooted could not but lead to the invention of innumerable means by which the dread influence could be counteracted. The direct emanations from the eye are the most to be avoided, and the first glance falling upon the susceptible object is the most injurious: if that can be averted or met by some antidote, no harm will be done. It has been shown (Elworthy, *Evil Eye*, 170 ff.) that the devices upon the heads and shields of warriors were originally intended to attract, and so to counteract, the first glance of the adversary in battle. Thus has arisen all that is now understood as heraldic blazonry.

The secondary effects of the evil eye—or of envy, which the term includes—have been produced by many different methods of enchantment, incantation, and mystic rites, under the name of the 'Black Art.' These have been met by analogous acts, so that both bane and antidote fall more properly under the subject of MAGIC; but, inasmuch

as many of these acts are confined exclusively to the counteracting of the fatal glance, it is needful to refer to them here at some length. All authorities and all experience agree that to neutralize the look it is essential to attract it towards something striking, by way of diverting it from the object liable to injury. Hence arose the use of bright, shining ornaments of all kinds—of glittering helmets and fantastic head-dresses. Some have even held that this was the origin of the wearing of sparkling gems. The masks of actors, it is maintained (Boettiger, *Kleine Schriften*, 1837-8, iii. 402; Lobeck, *Aglaoph.*, 1829, ii. 973), were first adopted to prevent injury to the persons of those who were necessarily much exposed to the gaze of possible enemies. 'Everything that was ridiculous and obscene was supposed to be inimical to the malignant influence of fascination by the oddness of the sight' (Dodwell, *Class. Tour*, 1819, ii. 34); hence we find that the amulets that were most potent were of this character. Nothing attracts curiosity like obscenity, so amulets of a phallic character have been in all ages the most common, all the world over. Indeed, some writers contend that this is the basis of all protective amulets (J. G. R. Forlong, *Rivers of Life*, 1883). Foremost in this class must be placed that known by classic writers as *turpicula res* (Varro, *de Ling. Lat.* vii. v. 99). For a full description, see Payne Knight's *Workshop of Priapus*, 1866, pt. ii. p. 152; Jahn, 'Ueber den Abergl.'; Frohmann, p. 5. Specimens of this amulet, both to be worn on the person and for household suspension, are to be seen in the British and many other Museums.

Amulets against the evil eye are of three classes (for distinction between amulets and talismans see Elworthy, *Evil Eye*, 121): (1) those intended to attract upon themselves the malignant glance, such as were worn on the outside of the dress, or such as were sculptured, painted, or otherwise exposed in or upon houses or public buildings, etc.; (2) all those endless objects worn on or concealed beneath the dress for the purpose of averting evil; (3) written texts from the Scriptures, Qur'an, or other sacred writings; cabalistic figures and magic formulæ, either in appropriate covering, or carved, painted, or otherwise displayed on houses.

The *turpicula res* was so much in use amongst the Romans that it came to be known by the name of *fascinum*, as in Hor. *Epod.* viii. 12. On this Frohmann (*de Fasc.* p. 5) remarks at length in unquotable language. In fact, *fascinum* became the popular Latin name for *membrum virile*, and survives as *fascino* in modern Italian. Where our present day conventions perceive nothing but obscenity, the ancients saw only the summum of everything indispensable to combat successfully the most terrible danger. With them 'fascination was destruction, death—the phallus was life' (Tuchmann, *Mélusine*, ii. [1896] 103). The survivor and obviously less obscene part of the *fascinum* is still to be seen in the ordinary silver charm worn by Roman infants, and known as *mano in fica* (see Elworthy, *Evil Eye*, 152, 256). Its analogue among ourselves survives in the coral and bells of our childhood. Most of the objects worn by the ancients as amulets were generally emblems or symbols (defined in *Evil Eye*, p. 117) of a god, to whom the wearer tacitly appealed by the display of his or her attribute. The amulets denoting one of the four lascivious gods were by far the most common. Of these Priapus, called also Fascinus, according to Lucian, was the special patron of *lascivia*, and the phallus was his special emblem. Infinite in number and in variety of obscenity are the emblems of Priapus, for in all ages and countries his cult seems to have held a prominent position. In Babylonia, Egypt, India, Greece, Rome—among the ancients everywhere—he was in striking evidence, outwardly displayed on the person and in the house. The phallus was consecrated to Osiris, the protector of Egypt. To-day his cult is prominently visible among all savages and so-called Nature-worshippers, while in symbols and cryptic forms it is represented by more civilized people, even by the English. In most museums of antiquity are to be seen specimens of the grosser kind of phallic amulets. That of Naples, containing the remains of Pompeii, shows the greatest number; and few are without specimens of the *turpicula res* before alluded to (on this see Knight, *op. cit.*; Jahn, *op. cit.*; Montfaucon, *Ereolano e Pompeii*; King, *Gems*, 1860, and *Gnostica*, 1864; and Elworthy, *Evil Eye*, 124 ff.). A singular example of obscene Greek fancy is to be seen in a small terracotta (W. 78, Read) at the Brit. Mus., obviously intended as a

protective. It consists of two phalli personified, in the act of sawing an eye. Pompeii presents numerous specimens still *in situ*. From mediæval times many are to be found in monastic carvings, e.g. the *Shela na gige* in Ireland, in Glasgow Cathedral, and elsewhere. Publicly exhibited obscene carvings of the Middle Ages were mostly intended as a protection against the evil eye. Cf. art. CHARMS AND AMULETS (Greek), in vol. iii. p. 435 f.

Next to phallic subjects and their developments, perhaps the commonest was a representation of the eye itself, either alone or combined sometimes dramatically with other well-known protective symbols. The best known ancient example is the *uza*, or Eye of Osiris, on most Egyptian coffins or sarcophagi. A good example is on a large wooden sarcophagus in the middle of the Egyptian room at the British Museum. A great eye was carried in Egyptian funeral processions, and, along with the winged scarab, a blue *uza* was placed over the incision made at the embalming of the body as a protector of the dead. Blue and red are everywhere protective colours in Europe, Palestine, India, and throughout the East; in England and all over the world they are the favourite colours for horse ornaments.

The eye as a defence against the evil eye is a good instance of *sympathetic magic* (on this see *HDB*, s.v. 'Magic'). As a protective amulet it was certainly used by the Phœnicians, Etruscans, Greeks, Romans, and is used to-day by Turks, Arabs, Nubians, Italians, Russians, and many others. Inghirami (*Pitt. di Vasi Etruschi*, 1852, ii. 164) gives a shield having an eye proper in the centre, as the only device; also (*ib.* iv. 400) Hercules nude has a large eye on each breast and on each thigh, to protect him from the malignant glance of the enemy. A striking shield on a Greek vase in the British Museum has the club of Hercules in the centre, with a large eye upon the appendage beneath (see pl. xix. in Millingen, *Painted Gr. Vases*).

In modern Italy any glass bead or stone having a marking at all like an eye is carefully preserved as an amulet. Bellucci of Perugia has a great number of such, many set in silver and much worn. Ancient Egyptians ornamented their pottery with an eye as a special feature, often in combination with surrounding accessories. Maspero (*Egypt. Arch.*, 1902, p. 245) gives a notable example: three fish having one eye common to all, alternating with three lotus flowers. A remarkable sculptured scene with the eye as the central object is the famous Woburn-relief, first published by Millingen in *Archæologia*, xix. 70, and here reproduced. In



this the evident meaning is the same as that referred to above (Brit. Mus. Read.). Here the eye is being attacked by several hostile animals and by a gladiator, while above it is a man in

Phrygian cap in a well-known indecorous attitude of mocking contempt. This attitude is still practised literally and habitually by Italian sailors against adverse winds, and within the writer's knowledge in England both in act and in words to match. Other curious instances of the eye being attacked by a ring of enemies are found on many ancient gems (see Elworthy, *Evil Eye*, 130), but perhaps the most curious is that (*ib.* 131) where the eye is surrounded by seven symbolic figures, representing the seven powerful and beneficent deities who in turn preside over the days of the week.



This amulet, therefore, provides a protection for every day. Several compound gem amulets having the eye as the centre surrounded by inimical protectors are shown and fully described in *ib.* 130.

The accumulation or piling up of protective agencies is an old-world custom (see Lanciani, *Athenæum*, April 25, 1891). Examples of its prevalence exist in the numerous *disci sacri* of Græco-Roman times, 350 B.C., discovered chiefly at Taranto. One notable specimen is to be seen at the British Museum, and one other at Naples, while two are in the Ashmolean. These have been fully dealt with in the *Soc. Antiq. Trs.* 1898, and more particularly in the present writer's *Horns of Honour*.

The same accumulation of, and unwillingness to ignore, protectives are still in evidence in the dedications of abbeys and churches, *e.g.* to St. Michael and All Angels, to certain Apostles conjointly, to two or more Saints, and, lastly, to All Saints, that none be omitted.

The Gorgoneion already described not only preserves the earliest evidence of the dread of the Evil Eye, but has also been in all ages one of the most favoured amulets against it. Especially has it survived as one of the commonest devices upon the door-knockers, not only of Pompeii, but of modern Naples and all the cities of Europe; thus becoming, even to-day, a potent protector of the house against every new-comer. Birmingham little dreams how persistently she aids in maintaining an ancient myth. One of the most potent of protectives is the *horn* in its various shapes and developments. In modern Italy, especially in Naples, it is so much in use that the word 'horn' has become generic; every kind and description of prophylactic charm against *jettatura* is 'un corno.' The phrase 'non vale un corno' is equivalent to our 'not worth a fig.' On close analysis both phrases are found to bear an identically phallic signification (see HORNS). Plutarch (*Symp.* v. 7) declares that objects fixed up to ward off fascination derive their efficacy from the strangeness or ridiculousness of their forms, which attract the mischief-working eye upon themselves. The same effect is aimed at in the numerous grotesque devices found upon ancient gems. *Grylli*, a quasi-technical term, though included in 'corno,' is the name of all amulets of this comic description. In modern Italian, *grillo* is not

only a cricket or grasshopper (a potent protector, because *per contra* a possessor of the evil eye), but also a caprice of fancy, said to be a classic survival. 'Idem [Antiphilus] jocosos nomine Gryllum deridiculi habitus pinxit, unde id genus picturæ grylli vocantur' (Pliny, *HN* xxxv. x. 37).

The likenesses and statues as well as the symbols and emblems of the beneficent gods all continue, both singly and in combination, to be protective amulets against the same danger. The wheel, ladder, club, knife, hook, serpent, fish, snail, cock, lion, pig, dog, elephant, frog, lizard, and many other animals, may all be seen as regular articles for sale in Rome, Berlin, Moscow, Paris, and elsewhere, simply as charms. In Naples and Italy generally they are openly declared to be sold as specifics against the evil eye.

The Scripture *tēphillim*, called 'phylacteries' in the NT, are combinations of an object to be worn conspicuously and a hidden writing enclosed within it. Their Greek name proclaims their purpose as protectives, while the Hebrew *tēphillim* ('prayers') indicates more clearly their contents (*HDB*, *s.v.* 'Phylacteries'). The Jews are still devout believers in the evil eye, and hence preserve many objects in their ceremonies of a prophylactic nature; among these is the *meẓūzāh*, avowedly a literal fulfilment of Dt 6⁹. Strict Jews' doorposts still exhibit this valued safeguard. Persians as well as Jews wear tassels, or *tallith*, which have a mystic prophylactic meaning (see *HDB*, *s.v.* 'Fringes').

Luck if analyzed is really the absence of misfortune, *i.e.* of evil wishing, whereby desires and natural expectations are frustrated. Damocles who, according to Theocritus (*Idyll.* vi. 39), admired his own beauty reflected in the water, knew of the probable consequence, and used the well-known remedy against fascination, spitting three times on his breast. Spitting is a protection against many misfortunes. In Bulgaria it is believed that spitting protects against fascination and also against perjury at a trial.

Many objects besides those already noted, believed to be potent against the evil eye generally, are in some parts held to be specific against certain effects of it. The crescent—symbol of the moon, Istar, Isis, Hathor, Artemis, Diana, and the Virgin Mary—is everywhere a potent amulet. Along with the sun, it is to be seen on great seals and coats of arms, even episcopal. As a separate amulet, it specially appeals to all those powerful deities for protection, but in Sicily the horned shell called *cacazzi di luna* is worn by children and others against toothache, always considered as the result of maleficence. There also the *operculum*, everywhere a protective amulet from the natural eye upon it, is a certain specific against sore throat (*male di gola*); so also a little wooden cross tied to a piece of crystal is good against sore throat. Small gold earrings are worn by *carbonari* and others, avowedly to ward off the *malocchio*; and our own navvies and showmen wear them for the like purpose, not merely for ornament. A double triangle of silver, a viper's skin in a bag, a silver ring called 'di S. Biaggio,' and many other objects are specifics against various maladies. Many special Sicilian amulets *contro la jettatura* were exhibited by Pitre at the Palermo Exhibition, 1903:

1. A piece of red cloth. Red everywhere is inimical to witchcraft of all kinds, and is constantly used, from Donegal to Japan, both alone and as a strengthener of other amulets against the evil eye. Our plough horses and our recruits alike wear red and white ribbons, and the Kirghiz ornament their horses with bright colours to keep it off. The material on horses is always woollen or worsted. Charms in Italian and Sicilian shops are always tied with red woollen braid or painted red; horns on butchers' shops are always painted red and white.

2. *Virticciu* (Sicilian), *fusajola* (Ital.), the perforated whorl used in spinning. This is but one example of perforated amulets,

of which also the holed stones used everywhere as protectives are another (see Elworthy 'Perforated Stone Amulets,' Paper at Brit. Assoc. 1902, pub. by Anthropol. Inst. in *Man*, 1903, no. 8).

3. *Testa d'agghia* (Sicilian), *aglio* (Italian), stalk of garlic. Alike in Italy, in Greece, and in India may be seen garlic bulbs tied with red worsted. In parts of Greece the mere utterance of the word for 'garlic' is considered a protective, just as 'corno' is in Naples (Murray-Aynsley, 144).

4. *Chiave masculina*. The key everywhere, but always the solid, never the tube key known as *feminina*.

5. *Zabara* (Sic.), *agone* (Ital.), agate—from its likeness to the eye.

6. *Sachetto di sale*. Salt is used as a protective against the evil eye by Jews for their children (Zangwill, *Children of the Ghetto*, 1893, p. 190); cf. putting salt on the tongue as part of the Rom. Cath. rite of baptism. Modern Jews put 'a bit of coal' into a child's pocket to ward off the evil eye (*ib.*). So in Ireland, a prisoner carries a piece of coal in his pocket to protect him from the evil eye at his trial. On a child in Corfu was a small silk bag, containing salt, charcoal, a nail, and a clove of garlic.

7. *Ferro di cavallo*, tied with red worsted. The horseshoe to us is perhaps the most familiar of all amulets against the evil eye. It is explained as being merely the conventionalized form of the moon emblem. The Turkish horseshoe, unlike that of Britain, is always shaped like the Byzantine crescent. Power is cumulative; so iron, the bane of witchcraft, is further reinforced by association with the horseshoe (cf. Elworthy, *Evil Eye*, 217).

8. *Anello di chiodo di ferro*. All rings are amulets, but silver ones, Diana's own metal, above all. In Italy the rings sold specially *contro jettatura* are all silver, and frequently augmented by a suspended horn, hand, or flower.

9. *Graccaliura* (Sic.), *gratugia* (Ital.), a common tin grater. At Taormina in 1903 a small tin grater, a spider crab, and a horseshoe, tied together with red braid, were fixed over the door of a house of the better class in a main street.

10. *Fili di seta colorati*, silken threads binding up nine slips of paper on which are cabalistic writings. Threads have always been held to be powerful, both in working enchantments and in countervailing them. The *fattura della morte* (Elworthy, *Evil Eye*, 58) has threads wound in and about the nails and pins to increase the power of the whole. The witch knots her cords to work strangling on her victims; so the Jew and the Persian knot their fringes to guard against witchcraft (see 'Magic' in *HDB*). Threads of many colours, as a charm against fascination, are mentioned by Persius (*Sat.* ii. 31).

11. *Capaduzza marina*, Hippocampus tied with red braid, specially protective against the *fattura della morte*—invoice of death, a much dreaded spell (Elworthy, *Evil Eye*, 57). The sea-horse is also known in Sicily as a protection against malarial fever.

12. *Nastro giallo intrecciato*, plaited yellow ribbon (braid) shaped to represent the sea-horse. Yellow is also a protective colour. Gubernatis (*Rev. di Trad.*, p. 202) writes: 'per non essere colto da jettatura, si tenga un pezzo di lana gialla, visibile sul vestito che si indossa.' (On the efficacy of coloured threads and ribbons, see Petronius, *Sat.* 131; Story, *Castle St. Angelo*, 211; Jahn, 'Abergel,' p. 42; Rhys, 'Sacred Wells in Wales,' *Cymr. Soc.*, Jan. 11, 1893; Hygiene, Nov. 17, 1893, p. 398; Murray-Aynsley, *Symbols*, p. 142.)

A conspicuous amulet in the Pitrè collection was a cow's hoof attached by a red woollen tape to a rapier marked 'contro la jettatura' (on the efficacy of iron as a protective see Elworthy, *Evil Eye*, 221). A curious object for the same avowed purpose is *pettini de telaio*, which is known to us as the sleigh or reeds of a loom.

13. *Carta piegata sulla quale sono scritti 2 scongiuri Siciliani contro nemici ignoti ed favore di persone cari*. This folded paper is to be worn as both an amulet and a talisman.

14. A boar's tusk mounted in silver with a lobster's claw attached, described as *contro le stregherie*. The tusk is everywhere a protective amulet; even in England it is worn by wild beast showmen to protect them from their savage charges. Tigers' and lobsters' claws mounted with silver rings, etc., are worn as charms by Sicilians, Indians, Japanese, and Greeks in Smyrna. Their efficacy comes from their horn-like shape. Amongst the Jews in Jerusalem the number and variety of charms against the evil eye are equally surprising, and the same remark applies to Russia, Moscow in particular. Miss Goodrich-Freer gives a list of the objects on a necklace from Jerusalem, and the words of a special adjuration even more potent than any, to be worn in a bag hung round the neck: male frog, shoe, comb, stove, lock, dog, pigeon, pestle, hammer, axe, sabre, key, scissors, mallet, pick-axe, camel, pistol, hen, coffee-pot, etc. Every one of these and many more may be bought in Naples, Palermo, and Moscow separately as well as combined (see *Folklore*, June 1904, p. 186).

15. Egg (shell filled with wax) stuck with pins and a nail; this is the *fattura della morte*, or 'death charm.' On this subject the mass of evidence is enormous, and the belief in it as a work of Sympathetic Magic is universal. To-day in Somerset and Devon, in the Isle of Man and the Highlands, it is practised as in Italy, as may be seen in the *corp creidh* at the museum at Oxford. The same means are practised to-day as in ancient Thebes and in the Middle Ages. Lytton (*Last of the Barons*) says that Friar Bungay was employed by Jacquetta, mother of Elizabeth Woodville, to make a wax figure to imitate Neville, earl of Warwick, into which she might stick pins so as to cause the Earl's death. An object, evidently of charred flesh, was recently found suspended in a chimney in Somerset, analogous

to that described in Elworthy, *Evil Eye*, p. 55 n. (on Sympathetic Magic, see Tylor, *Prim. Cult.* 3 i. 112 ff.; also 'Cucina della strega,' *Corriere di Napoli*, Aug. 9, 1895). To counteract this evil-working artifice, so widely practised, red braid is considered a speciality. To prevent evil-wishers from injuring them, Sicilians wear a *sachetto continente uno spago con molti nodi*, by means of which the evil-worker's schemes are counteracted.

In Italy, Scandinavia, Judæa, China, Japan, and all over the world, every ill that flesh is heir to being the direct result of malignant influences or machination, there are specifics for each to ward them off or to cure. Each trade usually has its own favourite amulet, used singly or in combination (for details see *Evil Eye*). Some, however, deserve to be noticed here. Rome still holds to its own proper children's amulet—the silver *mano in fica* (see *Evil Eye*, p. 256) keeps alive the classic *fascinum* as truly and effectually as do the coral and silver bells of our childhood. Naples, however, utilizes a veritable pantheon for her children's protection, in a combination of many symbols, each of which appeals to one or other of the old pagan deities, and all against dread fascination. A silver ornament, plain on the side worn next the skin, is known as the *cimaruta*, or sprig of rue, represented by three branches, each of which is composed of one or more prophylactic charms (see Günther, *FL*, 1905, p. 132 ff.). The Herb of Grace has ever been held in high esteem, from the time of Pliny down to the present. Pawnbrokers of Florence regard it with especial favour as a protector against the *malocchio*. In most of their shops a pot of growing rue is to be found. In India, rue (*sudāb*) is used in various ways as a charm against the evil eye, as it is in Persia (Jackson, *From Constantinople to the Home of Omar Khayyam*, New York, 1911, p. 119), while the Beriya of India employ *Aacia arabica* (Crooke, *TC* i. 247). True specimens of the *cimaruta* are now scarce, and none is genuine unless of hall-marked sterling silver—which applies equally to the Roman *mano in fica*; all amulets appealing to the moon-goddess must be in her own true metal. Where the story of Ulysses remains enshrined in local topography, of course Parthenope figuratively and literally plays a conspicuous part; consequently, as *all* amulets are 'corno' or 'corna' in Neapolitan, so all of a special class are known as *sirene*. The latter are mostly house amulets for suspension, and are of two classes—a single figure, sometimes as a siren, *i.e.* simply a bird with human head; or more commonly a crowned female whose body ends in a double fish-tail instead of legs, and with silver bells hanging beneath. Others have the same figure in combination with double sea-horses. A siren of this fish-tailed kind—probably an importation from Naples—is embossed on a panel on an old house at Newcastle-on-Tyne. Another favourite house amulet is the sea-horse itself, *cavallo marino*. All Neapolitan house-amulets of this kind are of silver, and ornamented with bells precisely like our old corals, etc. A pendant silver amulet, against the evil eye—a crowned female, ending in a fish with bells, precisely analogous to the *sirene*, said to be German of the 17th cent.—is pictured in the *Connoisseur*, Jan. 1905, p. 56.

It is doubtful at what epoch *bells* (see GONGS AND BELLS) were first used in Europe. The shaking of metal as a means of calling is of extreme antiquity. The clashing of bronze was characteristic of the worship of Demeter. She was called *Ἀχαια* (the noisy one) from the clanging of cymbals and drums at the searching for Persephone. It is said that the famous Gong of Dodona (see A. B. Cook, *Journal of Hellenic Studies*, 1902, p. 5) consisted of a string of bells, and gave rise to a Greek proverb, which lasted a thousand years—comparing a talkative person to the Gong of Dodona. At the Temple of Jupiter Tonans bells hung down almost to the doors. The use of bells probably came in pre-historic ages from the Far East, and they always have borne a prophylactic character—especially if they were used against the evil eye. This is implied in *Ex* 28³³. The colours, too, alternating with the bells, had also their pro-

tective value, and have it still, particularly red. Their form, the slit hall, was probably that still to be found in Neapolitan amulets, on Russian horses, on Madeira oxen, and on the coral and bells of our infancy, one of the oldest and most enduring of patterns. Bells on horses and on cattle have been used in all ages—always as protectives. On farm teams in the West of England quite recently a so-called 'housing,' or row of five or six loud-jangling bells, ornamented *de rigueur* with red worsted fringe, was carried above the collar of the leader. The noise was often deafening; the purpose was to drive away evil spirits, while the red colour attracted and so absorbed the first glance of the evil eye. Bells in church towers are not originally intended as calls to prayer, but rather as a preparation for it, by driving away evil spirits, to whom the noise is a terror. The bells of two neighbouring churches, both within sight of the present writer, are rung specially on their respective Saints' Days 'to drive the devil over to the other parish.'

'The sea-horse occurs on many early crosses in the east of Scotland, notably at Aberlemno and Meigle' (*Reliquary*, Oct. 1895, p. 251). Miss Goodrich-Freer says: 'In the Hebrides *caoil-brechan*, water ragwort, called "arnpit" flower of St. Columba, is placed in byres, etc., to protect cattle from the same. The cock is sacred to keep off evil spirits' (on this see Elworthy, *Horns of Honour*, 93). In India the excrecences of the Bombax, or cotton tree, are considered protectives; and the tree has the like reputation in Mexico, where it is common. The usual shop amulet of butchers in Naples is a pair of cow's horns, painted red and white, over the door; but, in addition, very many of the better class have a stag's head with branching horns affixed to the inner wall. Many have other objects suspended, such as a horseshoe with a single pendent horn tied with red (see HORNS). Macaroni and provision dealers frequently have several curiously combined amulets hung up inside their shops. Laundresses usually have a glove filled with sand, the thumb and two middle fingers sewn in, so as to make the *mano cornuta*. The sun and moon combined are a common finial for the silver *spada* worn by women in their hair; some have a flower, bird, or piece of coral. Written texts, cabalistic signs (such as the well-known Solomon's seal) of many descriptions are also potent protectors against the dreaded influence. Many are of a double character, i.e. possessing power as visible amulets, but with special virtue from the nature of their contents. Magic squares, still worn in modern Italy in bronze, were certainly well-known to the ancient Romans, many in terracotta having been found, with numbers arranged precisely as they are to-day. In Scotland, written charms against various ills are still common (*Folklore*, xv. [1904] 350). In Tenerife it is the custom to scatter mustard-seed through the house after a birth to keep off witches and the evil eye. The Dāngi of India, in similar fashion, burn mustard and pepper, the Dom garlic and pepper on a Tuesday or a Saturday, and the Khairwa salt and pepper (Crooke, *TC* ii. 251, 329, iii. 224). Iron, as being a well-known scarer of demons, is employed to avert the evil eye among the Thāru (*ib.* iv. 393); and the Armenians spit on a stone and turn it under, or make cakes of dough, wet them with water, and throw them into a fire, the evil eye being broken as the cakes crack asunder (Abeghian, *Armenischer Volksglaube*, p. 126 f.). Elsewhere an effort is made to ward off the evil eye by giving a deprecativ name to a child, as among the Indian Rājī (Crooke, *op. cit.* iv. 214), though among the Golapirab this is resorted to only when the first child of a marriage has died (*ib.* iii. 427).

Besides all this multiplicity of concrete objects, there is an endless multitude of incantations, of verbal and ritualistic charms, used for the like purpose, too numerous to be more than referred to. Sayce (*Rel. of Anc. Bab.*, App. iii.) gives a long list of magical texts. Abra-Melin also gives a vast number of magical squares, formed of letters, for warding off or producing all sorts of evil.

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EVIL-SPEAKING.—See SLANDER.

EVOLUTION (Biological).—In the history of biological thought the term 'evolution' has had more than one meaning. It has, however, been more especially used to denote those views on the interrelation of living things which imply the conception of the mutability of species, now so closely associated with the name of Charles Darwin (1809-82).

1. The idea of the transformation of species, of the origin of new forms from pre-existing ones, is old; it is to be found in the teachings of many of the Greek philosophers. Aristotle devotes some attention to it, and his writings doubtless express in large measure the opinions generally prevalent in learned circles during the time in which he lived. He taught that there had been a continuous succession of animal forms, during which the older and less perfect had gradually given rise to the younger and more perfect, themselves in process of giving rise to yet more perfect forms. Life itself arose through the direct metamorphosis of inorganic matter. Plants came early in the succession; for, though endowed with powers of nourishment and reproduction, they have neither feeling nor sensibility. Later came the plant animals or zoophytes; and still later the animals proper, gifted with sensibility and even, to some extent, with powers of thought. Highest of all is man, the one form capable of abstract thought. The process of Nature is a struggle towards perfection, the expression of a perfecting principle inherent in the universe. The result is a gradual evolution from the lower to the higher, owing to the resistance offered by matter to any change of form from that which the perfecting principle seeks to impose upon it. At the back of the perfecting principle is the Efficient Cause; though, whether this Efficient Cause gave the original impulse and thenceforward remained outside the operations of Nature, or whether it is all the time constantly at work, is a question which Aristotle raises without being able to resolve.

In his conception of the processes of Nature, Aristotle had advanced as far as the existing state of knowledge would allow. Though inexact in detail, the idea of progressive change in the organic world stands out clearly enough. But he was unable to point to any natural agency through which change might be brought about. Curiously enough, he considers in one passage